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ance—were just as clear to my vision as when he really called, a little later. It was clear daylight ; I was as wide awake as I am now while writing this item. Fifty years ago I listened to just such a story, and the narrator declared she “had seen a ghost.” I am not in the least superstitious, and even had this been a “ghost,” and I had known it, I should have felt no alarm, for I never knew those intangible folk to harm a living mortal,—even in the days when ghosts were so generally “believed in.” Thinking the matter over immediately afterwards, I tried to recall any feature of this “second sight” which was in any sense abnormal. The only fact I could remember was that the doctor seemed to walk rather faster than usual, but I thought he only wished to overtake me before I entered the house. I thought he kept his eye on me, and continued to look at me in a very interested manner. I only wish I had kept my gaze upon him, and noted the spot and how he so completely vanished. I was never more thoroughly taken aback than when I went out to meet him, not more than thirty seconds after I saw him, *and no one was in sight!*—CHARLES ALDRICH, *Webster City, Iowa, December 15th, 1890.*

ARCHÆOLOGY AND ETHNOLOGY.

The Societe d'Anthropologie at Paris.—*A Sketch of Its Organization and Work.*¹—The theory of evolution, and so the origin of species, which has been credited by many people to Charles Darwin, is in France credited, or attempted to be credited, to the naturalist Lamarck, and there was organized in 1884, under the protection, or at least the shadow, of the Society of Anthropology, an organization called the “Réunion Lamarck.”

Born of the same idea as was the School of Anthropology; the Society of Anthropology, on the proposition of Monsieur Mathias Duval, inaugurated a course of lectures, which, under the name of “Conferences Transformiste,” were intended to popularize the doctrine of evolution and the mutability of species, and so the origin of man.

In this course have been delivered the following lectures :

“The Development of the Eye,” by Monsieur Mathias Duval, 1883.

“The Evolution of Morality,” by M. Letourneau, 1884.

“Evolution of Language,” by Monsieur Hovelacque, 1885.

“The Paleontologic Evolution of Animals,” by M. G. de Mortillet, 1886.

¹ Continued from page 85.

"The Mental Evolution in the Organic Series," by Madame Cle-mence Royer, 1887.

"Microbes and Transformism," by M. Bordier, 1888.

"Transformism Français, Lamarck," by M. Mathias Duval, 1889.

The regular lectures are given usually at four o'clock in the after-noon, from November to May inclusive, in the audience hall of the Societe d'Anthropologie at the Musée Dupuytren, 15 Rue de Ecole de la Medicine. While the lectures are open to the public and any one can attend, yet it is usual that those who propose attending regularly shall inscribe themselves, and obtain cards of admission. They can then be assigned to a particular seat, which they can have without disturbance during the course. Thus there is obtained a record of the number of regular attendants. These are shown in the following table :

Number of attendants at the regular courses of lectures given by the School of Anthropology from 1877 to 1889 inclusive :

| | |
|--------------------|--------|
| 1877-'78 | 8,384 |
| 1878-'79 | 9,294 |
| 1879-'80 | 10,289 |
| 1880-'81 | 9,719 |
| 1881-'82 | 7,611 |
| 1882-'83 | 8,343 |
| 1883-'84 | 8,315 |
| 1884-'85 | 9,019 |
| 1885-'86 | 8,742 |
| 1886-'87 | 8,709 |
| 1887-'88 | 7,075 |
| 1888-'89 | 11,786 |

The members of the Societe d'Anthropologie were actuated by a desire that their fellow-men should reap as much benefit as possible from their efforts, and so devoted whatever opportunities they might have, with whatever amount of labor it might be, to spread the news of their science, and to give such information to the people and education to the students as they could. So they have organized within themselves various societies, and have armed themselves in various ways for the accomplishment of their much-desired project. I can do no more with these than simply to mention their names and give a list of the works published.

There was organized a library called "Contemporaneous Science." A committee of direction and editing was appointed, and M. Reinwald, 15 Rue des Saint-Peres was chosen editor. The plan agreed upon

was to request or obtain from each professor or person having the requisite knowledge a manual, which should be small, compact, complete, clear, easily read. The manual was to be devoted to the science or specialty for which each professor was best qualified. There have been completed of this series the following:

Biology, by Dr. Letourneau, 3d edition, 1 vol., 518 pages and 112 engravings.

Language, by Hovelacque, 5th edition, 1 vol., 454 pages.

Anthropology, by Dr. Topinard, 5th edition, 1 vol., 576 pages with 52 engravings.

Esthetics, by Eugene Veron, director of the *Journal of Art*, 2d edition, 1 vol., 524 pages.

Philosophy, by M. Andre Lefevre, 2d edition, 1 vol., 640 pages.

Sociology in Its Relation to Ethnography, by Dr. Letourneau, 2d edition, 1 vol., 624 pages.

Economic Science, by Yves Guyot, 2d edition, 1 vol., 600 pages and 67 engravings.

Prehistoric Antiquities of Man, by G. de Mortillet, 2d edition, 1 vol., 678 pages and 64 figures.

Botany, by de Lanessan, 1 vol., 570 pages, 132 figures.

Medical Geography, by Dr. Bordier, 1 vol., 688 pages, with figures.

Ethics (la Morale), by Eugene Voren, 1 vol., 516 pages.

Experimental Politics, by Leon Donnat, 1 vol., 504 pages.

Problems of History, by Paul Mougelle, 1 vol., 498 pages.

Pedagogy, by Issaurat, 1 vol., 512 pages.

Agriculture and Agronomic Science, by Albert Larbaletrier, 1 vol., 568 pages.

Physical Chemistry, and its Role in Natural Phenomena in Astronomy, Geology, and Biology, by Dr. Fauvelle, 1 vol., 512 pages.

Anthropological Library.—An organization much the same, and for the same purpose, but divided for convenience, is the one carrying the foregoing title. It is directed by another committee, much the same as the former, of which Mathias Duval, Hervé, Hovelacque, Letourneau, de Mortillet are respectively members. Their publishers are Lecrosnier & Babé, Place de Ecole de Medicine, Paris. The volumes which have been published by this organization are eleven:

I. Sociologic Physiology. Thulie, Femme.

II. Darwinism. Duval.

III. Moral Evolution. Letourneau.

IV. *Precis d'Anthropologie*, Hovelacque and Herve.

V. Religions. Vison.

VI. Evolution of Marriage and the Family. Letourneau.

VII. The Family in the Roman Society. Lacombe.

VIII. Evolution of Property. Letourneau.

IX. The Negro of Africa. Hovelacque.

X. Comparative Pathology. Bordier.

XI. Prehistoric France. Cartailhac.

A similar organization was made for bringing out a dictionary of anthropologic science. The committee of publication or editors were Hovelacque, Issaurat, Lefevre, Letourneau, de Mortillet, Thulié and Veron, with a host of collaborators. The publisher was Monsieur Octav Doin, Place de l'Odeon 8, Paris. It appeared in parts, twenty-four in number, and has just been completed.

Society of Autopsy.—A party of substantially the same gentlemen, published, in 1876, their intention to form a society, the principal object of which was to receive members who should be willing to bequeath their bodies to the Laboratory of Anthropology for autopsy, that it might be dissected and studied in a scientific manner. Whatever may be said of the project, the aim and intention of these gentlemen was certainly unselfish.

The declaration published by these gentlemen as a foundation for the society, and a reason for its existence, was the importance of that branch of the science of anthropology which they called the physiology of psychology (psycho-physics), and with this their want of knowledge, say ignorance, concerning it, coupled with the lack of opportunity for its successful study. Experiments had been made upon animals, which, while they contributed largely to elucidate the problems of the physiologic functions, like the sensations, movements, secretions, etc., had been of slight avail in the study of the phenomena of human intelligence. They declared that this study was to be made only or first by investigation of the human brain, and this not only in its size, form, weight, and composition, but also in its convolutions and folds. The existing opportunities by means of dissection were meagre and unsatisfactory. They mentioned the well-known fact that the professor or student who now made the dissection was proverbially unacquainted with the subject during his lifetime, and consequently the powers of his mind were unknown. The persons best acquainted with the subject during his lifetime were last to know of the autopsy; and there appeared to be no possibility of, or opportunity for, comparison of knowledge between those who knew the subject in life and those who made the dissection. There was, said they, no chance for the living descendants or relatives of the deceased, either through their own

knowledge or the scientific knowledge of their own medical attendants, profiting from the discoveries which might be made by the dissection of the body of their ancestor.

They argued that public health and the interest of science has for a long period of time recognized the need for autopsy and dissection in the general education of the medical profession, while, they declared the study of psycho-physics had been largely ignored.

*Je souscris, d'ores et déjà, que
après ma mort, il soit procédé
à mon autopsie par les soins
de la Société d'autopsie mutuelle.*

*Désormais en outre que mon
corps soit utilisé par la science
je le déclare, notamment
mon cerveau et mon crâne
au laboratoire d'anthropologie,
qui en disposera si, d'ailleurs,
telle est ma volonté expresse.*

*fait librement et spontanément
à Lille le 28 avril 1874*

A. Faisan

They adopted a constitution, of which the following was the principal article:

"Each member, in pursuance of the end of science and humanity, announces herein the procedure which shall govern his autopsy. In order to avoid every obstacle to the execution of his will he will leave at his

death his testament declaring in general terms as follows: I will that after my death there shall be an autopsy practiced upon my body, that there may be discovered any malformation or hereditary malady, by means of which there can be employed the proper means to prevent their development among my descendants. I will that my body shall be utilized to the profit of the scientific idea which I have followed during my life, and to that end I bequeath my body, and notably my skull and brains, to the Laboratory of Anthropology, where it can be utilized in such mode as is believed to be best; and this is my wish spontaneously expressed. The portions of my body which are needed, after being used as aforesaid, are to be buried according to the usual method (or any other method may be indicated)."

A tracing is given on the opposite page of the oleograph testament of General Faidherbe, who died lately.

There are about 150 members of the Society of Autopsy. It has received the ministerial and legal authorization, and is now established upon a firm basis. The fees for membership are one dollar per year.

The importance was early recognized by these gentlemen of knowing everything concerning the physical and mental habits; and life of the subject, and therefore he was requested to make as full a description of himself and his physical and mental peculiarities as possible. His senses, sight, hearing, his understanding, his memory, was he a *visuaire* or an *auditaire*,—that is, could he understand and comprehend the meaning of words best through the eye or through the ear. So also, any peculiarities of his sensations, of the powers of his mind, and any observations upon his temperament or character.

The Laboratory of Anthropology has received several of the members of the Society of Autopsy, of which they have made dissection and investigation:

1. Jules Assezat, literateur, died June 24th, 1876, of heart disease, aged forty-five years.
2. Louis Asseline, literateur, died April, 1878, of rupture of the heart, aged forty-nine years.
3. Dr. Coudereau, died July 19th, 1882, of wounds of the intestines, aged fifty years.
4. Leon Gambetta, politician and statesman, died December 31st, 1884, aged forty-three years.
5. Dr. Adolphe Bertillon, professor, died March 1st, 1883, aged sixty-two years.
6. Gillet-Vital, civil engineer, died 1887, aged sixty-three years.
7. Sculptor Sauzel.
8. General Faidherbe.

The brains of the first five have been studied with care, and all their peculiarities described and written out. The brain of each has been accurately drawn, and by means of the stereograph they have been superposed, and drawings made comparing them.

I do not know whether it is by law or only by regulation, but the Laboratory of Anthropology has within the last few years received the bodies of all criminals executed in Paris, and there are to be now seen suspended from the usual ring in the top of the skull the articulated skeletons of these individuals, with their moulded brains laid upon the shelf beside them.

There were displayed either the brain, the skulls, or the busts of the following assassins who have been executed :

Lemaire, Menesclou, Prevost, Gagny, Marchandon, Rey, called Pas de Chance, Rivière, Pranzini, Barre, and two others, names unknown, one executed at Macon, the other at Montpellier.

I do not pursue this subject, for it will take me immediately into a catalogue and description of the 5,000 skulls and the numberless casts and studies, with all their numerous examples of anatomy, osteology, craniology, anthropogeny, which served to form the Musée Broca.

The Institute of Anthropology at the Paris Exposition.—At the Paris Exposition of 1867 the science of anthropology was unrepresented.

In that of 1878 the Minister of Agriculture and Commerce, on the proposition of the Commissioner-General of the Exposition, decided upon a representation of anthropology, and confided its organization to the Society of Anthropology. It made a creditable, and for that time an important and instructive exhibit, but nothing to be compared with that in the Exposition of 1889.

In the Exposition of 1889 the Minister of Public Instruction requested the Society of Anthropology to make such display as was possible. A commission was organized, which made its appeal to its members in every part of the world, and to all kindred societies in France. I remember well in Paris, in the autumn of 1885, four years before the Exposition opened, the preparations which were being made. A family of bushmen from South Africa were being exhibited at a meeting of the society, under the management of Dr. Topinard. They were afterwards taken to the room for making plaster casts, and a cast of them made natural size. This was done in preparation for the Exposition, and when I visited it I saw the plaster casts of this family.

The members and societies appealed to for assistance in the Exposition of 1889 responded with alacrity, and, while the representation

was not the equal of that of the *l'Histoire du Travail Retrospectif*, under the direction of the Minister of Commerce and Agriculture, with Drs. Hamy, Topinard, and Cartailhac for managers, yet it was an important display, and coming as it did in the Department of Public Instruction, it showed opportunities to teachers to educate the people in this science of anthropology, especially the prehistoric, which might be productive of greater good and more far-seeing in its benefits to the general public than the finer and more extensive display in the other section.

Any one who has any knowledge of the subject of this paper can scarcely fail to have remarked the absence of all note of some of the most celebrated writers and workers in France on anthropology. The reason of this can easily be made plain. This paper has been devoted to the Society of Anthropology and the organization and laborers connected therewith. These other gentlemen, notable by their absence, while members of the Society of Anthropology and affiliating therewith, belong or are attached to other institutions of the same or kindred sciences, and their work is done in connection with their own organizations, and so does not appear with the Society of Anthropology.

Monsieur de Quatrefages is the Nestor of the science,—first in time, first in years, and first in wisdom. He is professor at the Museum of Natural History at the Jardin de Plantes. He delivers three lectures a week. His publications upon this subject are numerous, profound, and of great value.

There are other gentlemen eminent in science: Dr. E. Hamy, Conservateur of the Musée of Ethnography at the Palace of the Trocadero; Monsieur Alexander Bertrand, Member of the Institute and Director of the Musée St. Germain; M. Solomon Rainach, his assistant; M. le Docteur Emile Riviere; Marquis Nadaillac; M. Emile Cartailhac.¹

A few words as to the members of the Society of Anthropology at Paris, and their domicil and professors, may not be uninteresting.

The honorary members number ten; the titular members are four hundred and twenty-six, of which two hundred and ninety-nine reside in Paris, and one hundred and twenty-four elsewhere; the national correspondents are sixty-three, while correspondents and associate foreigners number one hundred and eighty-three; making a total of six hundred and seventy eight members. One-third of the regular members reside outside the city of Paris.

¹ M. Cartailhac, though a resident of Toulouse, spends so much of time, and does so much of his work in Paris as to be fairly entitled to be classed with the Parisian scientists.

The interest in anthropology on the part of the medical profession is shown by the fact that of the regular members no less than forty-eight per cent. are doctors.

The Society of Anthropology of Paris pays no rent. It has a subvention from the government of one thousand francs. Its annual dues for members are thirty francs. Its receipts amount annually to between eighteen and twenty thousand francs; its expenditures from one to three thousand francs less. It has invested in the *rentes d'Etat* the sum of forty-three thousand, five hundred and ninety-three francs, and had enough on hand before it commenced its present work in the Exposition to increase the amount of its cash capital to fifty-four thousand francs.

Permit me a few observations in confidence,—delivered as it were in executive session. There is no satisfactory reason why the Society of Anthropology at Washington, should not equal that of Paris. I know it will be said that Washington is not so large a city as Paris; but that is no sufficient reason. If you will but look over the names of the members who have attended their meetings, will but see the amount of work which they have done, the seriousness of their study, the profundity and detail of their investigations, the value to science of their contributions, and, finally, the zeal and fidelity of their members as exhibited in their work, you will conclude that if the Society at Washington should equal in these regards the Society at Paris it will deserve a higher rank and greater success than it possesses at present. If you had or would or could take in the ladies as members, that alone would make considerable increase in your membership, and also in your income. If you would have your meetings open to the public, and the needed conveniences provided for its reception and accommodation, this would also increase your membership. No person will join a society of anthropology until after he shall become interested in the science. All those who have had an original interest have already joined, and we must now recruit our membership from those in whom an interest has to be created. This can now be done only by private solicitation. If the public could be invited and attend the meetings of the society, we would soon see revived interest; and I have every faith that it would result in considerable increase of the membership roll. We have sufficient evidence to justify the conclusion that the attendance of the public upon the regular meetings would be large enough to be called successful. I think it deplorable that papers of the value and importance of those prepared by our members should be read before so insignificant a number. Those papers will compare in

scientific value and in public interest with the average lecture delivered at the National Museum, and the attendance thereof from 600 to 1000 at each lecture is to my mind proof that if the opportunity were offered the public would attend in large, if not in equal, numbers the meetings of this society, to hear the papers and discussions of its members. I think this fact illustrates the possibility of success in throwing open our meetings to the public. That it did not attend the meetings at Columbia College may have been due to the failure of detail in announcement, advertisement, etc.

I decline to stand as an apologist for our society; I do not excuse it in any comparison with that of Paris or London, on account of our youth as a nation or sparseness of our population. I would not plead the baby act as a reason for our poverty. We are located at the capital, and we possess all the advantages to be derived therefrom. We are a nation of sixty millions of people. We are as numerous, as rich, as capable, and have in every way equal opportunities with either the French, English, or any other nation to study the science of anthropology, whether prehistoric or otherwise, to do serious work which shall be of equal value; and, repeating what I said at the commencement of this chapter, I know no satisfactory reason why the Society of Anthropology at Washington should not be the equal in any and every respect with that at Paris, or with those in any other part of the world.

It has been an aspiration of mine that our society should be strong and powerful; that it should be at the head of kindred societies, and be the acknowledged authority of our science, not only in our own country, but that it should be its representative in foreign countries. I have hoped that every discovery of importance made within our country should be reported to it; that every question arising therefrom should be sent to it for resolution; that disputed points should be submitted to it for its opinion. I desire to see it conservative, dignified, learned, wise, and that it should occupy such acknowledged rank and speak with such acknowledged authority as that no anthropologist of prominence but would feel himself flattered by the use of its means to make known his opinions to the world, nor would one venture to publish to the world any new or untried theory in regard to the science except he had first sought to obtain our approval and the weight of our authority. I confess to a feeling of annoyance when the Hon. Charles Francis Adams, president of the Pacific Railroad, made or received from another the discovery of the statuette, said to be of human origin, and which came from the artesian well in Idaho, he should

have sent the object to the scientists of Boston for their opinion, and should have ignored this society or its kindred organizations in Washington. This would not have been so in either England, France, Belgium, Germany, Denmark, Sweden, Portugal, Spain, or Italy.

On a Certain Gesture of the Mouth Among the American Indians.—It commonly happens that the Zuni and Navajo Indians make use of a gesture which has come to have an interest to me. In indicating that a person, or thing is far away, or where an event has happened or a person is at the time of speaking, these Indians, instead of turning the head that way or pointing with the finger, raise the head and project the lower jaw in the direction which they wish to indicate. As I am not familiar with the mode of gesticulation of other Indian tribes, I do not know how widely spread among our aborigines this habit is, but certainly it is very different from that of any of the white races.

When I first observed this peculiar gesture, aside from its unusual nature it made but little impression on my mind. It seemed quite too insignificant to be of any use in the study of Indian habits, and would probably never have occurred to me again but for an interesting experience among our New England Indians. On my return from the southwest last summer I went directly to Calais, Maine, to witness a snake dance, which I had hoped, but in vain, to see celebrated at the election of the "Governor" of the tribe. In talking with an old man of the tribe, I observed him use the same gesture several times for identically the same purpose as it is used among the Zunians. The resemblance was so close that one could not imitate it. I was immediately reminded of my former experiences in the southwest. In both instances the gesture was very different from what would naturally be made by a white man for the same purpose.

The resemblance may seem too insignificant to mention, for it may have been a simple coincidence; but to me it had an ethnographical interest, and may not be without the same to others.

I have not studied Indian tribes enough to say how universal this gesture is among them. It may be characteristic of all our aborigines, and it may not be confined to them; but I am confident that the gesture was identical in the two instances mentioned, and it has not been my experience to see the same among white people.

This note is a plea for information. Is the gesture with the lower jaw to indicate distance or direction a characteristic Indian habit? Those whom I have consulted tell me that it is. If it is, we may well

wonder why such an insignificant habit should be so tenacious in a tribe so long in contact with the whites and so much affected by their civilization in much more important particulars as the Passamaquoddies.

It is conceivable that gestures like this certainly, spontaneous and in some respects involuntary, may furnish data of ethnological value.—

J. WALTER FEWKES, *Boston, January 10th, 1891.*

MICROSCOPY.¹

Methods for the Preservation of Pelagic Organisms.—The publication of the methods for the preservation of marine animals employed at the Naples Station² has called forth another contribution on the subject from Benedict Friedländer.³

Kleinenberg discovered some time since that picrosulphuric acid gave the best results with marine larvæ when it contained about 2 per cent. of common salt. Friedländer experimented on Hydromedusæ and Ctenophores with regard to this point, by placing some individuals in 1 per cent chromic acid, and others, of the same species, in an equal volume of the same solution, to which 2–3 per cent. of salt had been added; the results declared unmistakably in favor of the latter reagent. Still better results were obtained by fixing the specimens in a solution prepared by adding sea-water to a 30–40 per cent. solution of chromic acid until it was reduced to a $\frac{1}{2}$ –1 per cent. solution, the animals being exposed to its action for about an hour. An objection to the method lies in the fact that there is a danger of crystals of calcium sulphate separating out in the tissues when the specimens are transferred to alcohol. If the salts contained in the tissues are thoroughly washed out before the transfer, there will, on the other hand, be a shrinkage.

Friedländer obtained his best results by the prolonged action (5–10 hours) of an abundant quantity of 30 per cent. alcohol, followed by 50 per cent., 60 per cent., and 70 per cent. He concludes that a neither too rapid nor too slow extraction of the salts contained in gelatinous animals is more important for the prevention of shrinkage than the use of any fixatives. From many Medusæ, Salpæ, Siphonophores, etc., the salts can be more or less extracted before treatment with

¹ Edited by C. O. Whitman, Clark University, Worcester, Mass.

² See AMERICAN NATURALIST for September, 1890.

³ *Biolog. Centralblatt.* Bd. X., Nos. 15–16.